

# *The Alliance Weekly*

DECEMBER 18, 1957

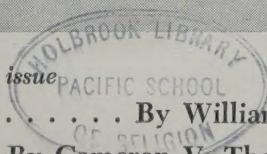


AMBERT

A WINTER'S DAY

*In this issue*

DYING TO SELF . . . . . By William Law  
HOW TO PRAY . . . . . By Cameron V. Thompson



## 1957 THE EDITORIAL VOICE

### PERFECT LOVE CASTS OUT FEAR

During the Second World War the Nazis introduced a new weapon which had not been used before, or at least never to the same degree. It was the technique of panic.

Bombs were fitted with eerie whistles that set up an unearthly wail as they sped earthward. This worked well at first. Whole populations rushed out and frantically milled around, getting in each other's way and, what was more serious, blocking the streets and highways and preventing the free passage of troops and ambulances.

This, of course, was the purpose of the scream bomb, to stampede crowds by frightening them. Later the Chinese Reds used this scare technique against U.N. troops in Korea, but it didn't work so well against trained men. They were too hard to scare.

In the present cold war the Soviets are still carrying on the old fear gimmick, issuing veiled warnings and making ominous threats of total destruction of those who stand in their way. The purpose is to break the spirit of free peoples by the psychology of terror. Most of their threats are about as deadly as Halloween masks, and they know that we know it; but they also know that we do not know which one is real, so they keep on trying to panic us.

The nearest we in the United States have come to panic was when the Russians sent up their satellites a few weeks ago. Whether they meant to terrorize us when they hurled their little gadgets into the skies or whether the whole thing was a legitimate scientific venture may never be known for certain, but there can be no doubt that they are now playing the scream bomb game to the limit and enjoying seeing some of the leaders of the greatest and most powerful nation in the world running in terrified circles.

In the lionlike roarings of Mr. Khrushchev some of us detect more than an accidental similarity to the high-pitched screams of the tiger, Hitler. (By the way, I wonder where Hitler is now!)

I have at the moment no advice for the State Department, but I believe I do have a word for God's people. We should keep in mind that no nation is wholly evil, so no sharp national line of demarcation can be drawn between the friends and the enemies of heaven. The free nations of the earth have much for which they

should repent, and there are without doubt many true Christians in Russia who have not bowed the knee to Communism or kissed its image.

It becomes us therefore to be penitent, confident and humbly brave before the mask of terror presented by H-bombs, sputniks and ballistic missiles. We need to make sure that we are morally worthy to be perpetuated as a nation and the God of Sabaoth will guard and protect us. I believe that our country is still the object of God's interest. The warm breath of prayer still hangs as an unseen mist over those woods and temples of which we sing, though the praying saints themselves may long since have quitted the land they once loved and baptized with loving tears.

No matter what the circumstances, we Christians should keep our heads. God has not given us the spirit of fear, but of power, of love and of a sound mind. It is a dismal thing to see a son of heaven cringe in terror before the sons of earth. We are taught by the Holy Spirit in Scriptures of truth that fear is a kind of prison for the mind and that by it we may spend a lifetime in bondage.

To recoil from the approach of mental or physical pain is natural, but to allow our minds to become terrorized is quite another thing. The first is a reflex action; the latter is the result of sin and is a work of the devil to bring us into bondage. Terror is or should be foreign to the redeemed mind. True faith delivers from fear by consciously interposing God between it and the object that would make it afraid. The soul that lives in God, surrounded by the divine Presence so that no enemy can approach it without first disposing of God, a palpable impossibility.

I could quote hundreds of passages from the Holy Scriptures to show that God keeps His people and that there is nothing in earth or in hell that can harm a trusting soul. The past is forgiven, the present is in God's keeping and a thousand bright promises give assurance for the future. Yet we are sometimes terrified by the adversary. This is not uncommon but it is unnecessary. We should not try to excuse it, but rather acknowledge it as evidence of our spiritual immaturity.

Through the blood of the everlasting covenant we are as safe here on earth as if we were already in heaven. We have not passed beyond the possibility of physical death, but we have entered a sphere of life where we can afford to die, knowing that for the Christian death is a bright portal to the ineffable glory.

It is entirely possible to reach a place in grace where nothing can panic us. We can have an understanding with God about our yesterdays, our today and our tomorrows. The fear of death and judgment goes out of us as the true fear of God comes in, and that fear has no torment but is rather a light and easy yoke for the soul, one which rests us instead of exhausting us.

•  
"A day without prayer is a day without blessing, and a life without prayer is a life without power."



# Dying to Self

A summary of the teaching of William Law

CONTRIBUTED BY BLANCHE HAMILTON

E must come to the extremity of  
ress to be helped by God. In  
r words, "The glad heart will  
come." To be comfortable and  
e all we desire in this life tends  
essen hunger for God. We need  
el a continual and total depend-  
e on God. To sum up the ele-  
ts of self, according to Law, it  
ovetousness, envy, pride and  
h and the only way out of it  
atience, humility, meekness and  
gnation to God.

e are utterly impotent to deliver  
elves from the self-life. The  
f object of our time of pupilage  
is to overcome this evil. So much  
hat we have is merely "taught  
tices" or forced restraint and a  
of religious idolatry rather than  
real birth of love in the soul.  
e is no way of being purified  
by dying to self and having the  
t of love born in us. This is the  
el doctrine of the cross. It is  
his path to life in God. Strange-  
y, we may admire it and want  
ore than all else in the world,  
we are thrown out of it in  
tice so we are not wholly and  
y for Him. Consequently, prayer  
imposed mostly of human words,  
energized words and stilted  
ses. When unlove and lack of  
ony with others exist, God does  
near our prayers.

Some have naturally more of the  
softness of nature than others; hence,  
they think they have the spirit of  
love. To be delighted, even edified,  
by clear spiritual teaching is no sign  
of death to self or the birth of love  
in the soul. This lies in the region  
of the thoughts and feelings merely  
and is really embracing the shadow  
and not the substance which can  
only be purchased at a great price.  
The pleasure we have in the Word  
is not a guarantee that we have the  
real thing, but a mixed life which  
is incurably evil—that is all we have  
in Adam. Christ must be formed in  
us—virtue and goodness can be given  
us outwardly by rules and precepts  
from men and books, but not in-  
wardly born in the genuine birth of  
a renewed spirit only. When lack-  
ing the death to self, we often ex-  
hibit a Christ half-formed or de-  
formed.

"Except a corn of wheat fall into  
the ground and die, it abideth  
alone." Too many are self-satisfied  
and remain in the preparatory stage  
instead of paying the full price.  
Taught practices are grafted on a  
corrupt bottom; hence, there is an  
ebb and flow. In experience and life  
there is a struggle against the powers  
of nature. Self is darkness and all  
we have by nature is in full contra-  
riety to divine love. Only by death

to self can the spirit of love enter.  
We must sink down in the conscious-  
ness of our emptiness and darkness  
in full dependence on God. Then  
as the light of the morning, even as  
a morning without clouds, this light  
of God will rise upon us and shine  
in our hearts to all around us. Noth-  
ing darkens the heart, even of Chris-  
tians, as the spirit of the world, its  
pleasures, possessions, its pride and  
wisdom.

In the wear and tear of Christian  
service there is the danger of losing  
the motives that we started out with.  
We drift and lose that wonderful in-  
dwelling for which we were created  
—to be filled with all His will and  
blessedness and fullness laid up for  
us in available form. Until the spirit  
of love is born by the Word and the  
Spirit of God there is no escape from  
the four elements of self. Those  
whose desires are partially fulfilled  
in this life may remain in a tolerable  
state at times, yet should fear self  
more than a nest of reptiles. Yet  
how little this is believed in spite of  
all the enlightenment we have. What  
a list of words it takes to describe it:  
selfishness, self-assertion, self-con-  
fidence, self-pleasing, self-seeking,  
self-sufficiency. We could easily give  
at least thirty more but will let you  
fill in. Satan can hide under all forms  
of goodness. We may watch and

fast, write and instruct, pray much and long, give alms, visit the sick, yet be pleasing self in all of these. Holy men of God who have seen self in its depth have spent seasons of loud weeping, while others take a shallow view. The death of self and death to self are very different. God's Word holds out the latter to us—not eradication but habitation.

When the soul lets go of self and sinks down in its nothingness into the humility and meekness of Christ, it is made whole. This is the infallible way to overcome or be delivered from the malignity and burden of self. "Learn of me; for I am meek and lowly in heart: and ye shall find rest." We must give all we have in fallen Adam to gain Christ and live the life of love for Him.

This is the highest act of faith. We got our pride from Satan and we must get our humility from Christ our Lord. This state of heart is the solution to all the trials that beset us within or without, to be in the arms of Christ. All unrest is from self, but when we bow to all that God or man does to us, the unrest is gone. The whole blessedness of salvation is to be saved from self. Learn whatever we will from men and books and even God, without this death to self we are but poor wanderers in a barren wilderness without the

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### *Lord, What a Change Within Us One Short Hour!*

*Lord, what a change within us one short hour  
Spent in Thy presence will prevail to make!  
What heavy burdens from our bosoms take,  
What parched ground refresh, as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear;  
We kneel how weak, we rise how full of power.  
Why therefore should we do ourselves this wrong  
Or others—that we are not always strong,  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with Thee.*

—RICHARD CHENEVIX TRENCH.

water of life. It was self-exaltation that drew us from God and became the ruling power of life and the cause of all sin. To be restored in blessed dependence on Him we must wear the clothing of humility and continue so to maintain this life.

While some persons appear more free from self than others, yet in all the root desires have been turned from God to self and the world. To be angry at ourselves and ashamed of our pride and to resolve to be better is the upshot of all human endeavors. It is really the life and not the death to self. God must do all and bring us to a total despair of self.

In the church, alas, in its divisions, giving and accepting honor in so many of its methods and measures and contrivances proves that self often reigns in God's temples. There is no other grace that Christ spoke of more during His earthly ministry than humility. Nothing brings us nearer to divine relief than the extremity of distress. We need the continual operation of God. Then our whole soul will be filled with the abhorrence of self that usurps God's place and robs us of His life. We must not waste time in seeking to conquer self.

Much public prayer is not prayer at all. Laying aside all resentment and turning the other cheek is the best of all prayer. Many of our tempers are marks of the heart. It often takes a long time before these truths, even when known and ac-

cepted, dawn on the soul. Independence of God was the sin of Eden. No strict observance of the law of life or conduct, no notions, speculations, fervor, rules or methods bring us out of the life of self. God. Most hindrances come from ignorance of the self-life, or desire for deliverance is too feeble.

We have died to sin in Christ. Then why all this? We are told Romans 6 to reckon and yield, and the truth of the death to sin and it is so far beyond the spiritual capacity of most of us that we need to be aroused to seek after it. It is not only a judicial but an actual spiritual participation in all that Christ's death means—far more than we think. The reason why it remains such an inexplicable mystery and such a powerful article of faith is that we have never seen the desirableness of death. The whole life should be marked as the Risen One bore the marks of the wounds. The most advanced believer will feel the need of studying more deeply the wonderful Spirit of that death. So think they have entered into it, do not show it in actual practice. The letter kills; the Spirit gives life.



### *Quotes from the Fathers*

"A man may be a heretic in the truth if he believes things only because a pastor says so, or the Assembly so determines, without knowing other reasons. Though his belief be true, yet the truth he holds becomes his heresy." From *Areopagitica*, by JOHN MILTON.

THE ALLIANCE WEEKLY

# The Master Secrets of Prayer

## VI. How to Pray

(Continued from last issue)

By CAMERON V. THOMPSON

WE have considered five elements of successful praying.

1. *Our prayers should be specific.* If you are praying for \$99.33, it is most interesting to watch the Lord only bring in the ninety-nine dollars but also the pennies. The man who was working on his friend at midnight did not ask for bread in general, but for three loaves (Luke 11:5). He got all he wished, and he was careful to see that it was no less than three! Someone has said, "If you pray for a secondhand car, you will usually get exactly that."

One of our daughters asked the Lord to send her money for some dresses and to send it "Special Delivery." You may be sure that the Lord sent it just that way. Our baby set her heart on a certain present. She asked her sisters how many pennies it would take to buy it. When she prayed for 1,400 pennies. A few days later some friends came with a jar of money they were saving for us. In it were slightly more than 1,400 pennies.

When some of our friends have finished praying we wonder if the Lord or anyone else knows what they were asking for. Vague praying is lazy praying. Many ask for a blessing "on all the missionaries around the world." It is better to pick out a Jones and ask the Lord to help him with the language, ward off disease, fill him with the Spirit and give him that jeep he needs.

2. *Our prayers should be in the name of the Lord Jesus Christ.* When our name fails, His name prevails! Prayer, indeed, is the fragrance that is acceptable to God. Many imagine that they have a claim on God through some fancied goodness or

merit of their own. Such persons' prayers are never answered. But when we humble ourselves at His feet and cry, "Lord, do this thing, not for anything that is in me, but do this thing for Jesus' sake!" then all heaven is astir with loving excitement, the Father is immensely pleased and mighty dispensations of grace are hastened toward our needy lives.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14). If it be in the resistless name of Christ and for the glory of the Father, then there is no need to tone down the words "whatsoever" and "any thing." What that peerless name means to God—who can tell? Read Esther 8:8 for a real surprise.

3. *We are to pray in faith.* This frightens many people and they are prone to cry out, "Help thou mine unbelief" (Mark 9:24). But our Lord says to us, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). But God has made wonderful provision for our unbelief. Reading the Word of God with intention to hear and obey generates faith. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Furthermore, if we lack faith, we can frankly confess to the Lord our sin of unbelief and ask Him for the faith of Christ. The best rendering of Mark 11:22 is "Have the faith of God."

If your faith is low try reading Hebrews 11, and then come before God with the matter that has seemed so hard for you. We have faith in

people we really know. Get better acquainted with our Lord by abiding in Him. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). The word for "done" is sometimes used for "create." God will create something out of nothing to answer the prayers of those who receive His Word and abide in His fellowship.

4. *Plead the promises of God.* One authority says that there are exactly 7,487 promises from God to man in the Bible. If you want to set out on a great adventure this very day, plan to read three chapters in the Bible (Old Testament, Psalms and New Testament) each weekday and five on Sunday, thus reading the Bible all the way through in one year. And every time you see a promise that is for you or yours greedily claim it, and mark in the margin "FM"—which means "For me!"

Psalms alone contains over forty promises which believers may claim. Here is a sample to whet your appetite: "Delight thyself also in the Lord [your part]; and he shall give thee the desires of thine heart" (verse 4). Two of the promises which I have claimed most often are: "Call upon me in the day of trouble [my part]: I will deliver thee, and thou shalt glorify me" (Psa. 50:15), and this amazing promise: "For he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). This has been translated poorly. The literal meaning is, "I will not, I will not, I will not let you down; I will not, I will not let you go." He would sooner let us go than let us down! And if you are trying to learn to pray when you

have not even been born again, here is a promise for you: Romans 10:9 and 10. Do not fail to claim it.

10. *We should pray without dictating to God how He shall answer the prayer.* As the Lord has made every leaf different, so also He shows limitless variety and divine ingenuity in answering prayer. The nobleman (John 4:46-54) said, "Sir, come down ere my child die." But our Lord preferred to heal the lad at a distance. Read the four Gospels and note the amazing variety of methods which Christ used in healing people.

11. *We should pray, realizing that our Father is the mighty God whose resources are limitless.* Every real prayer brings in the omnipotence of God. It is a destination beyond space and a destiny beyond time. One has said, "God is not only able to accomplish our utmost prayer or remotest thought, but when He has done so, an infinity of prayer-answering power lies beyond." And again, "Generations without end, down an unceasing eternity, will never see a horizon to God, nor to the power of God."

Alas that our prayers should be so puny in the presence of His Majesty! We need to ask according to His greatness and not according to the feebleness of our desires. One who asked an incredible boon of Napoleon had it immediately granted because, said Napoleon, "He honored me by the magnitude of his request."

A prayer for a secondhand car may indicate that we have a secondhand God. We will surely get what we ask. God will answer prayers for lost toys and parking places and sick animals. Nothing is too small to place before the Throne of Grace. We have a God who can through our faith subdue kingdoms, grant promises, stop the mouths of lions, quench the violence of fire, make strong the weak and turn to flight the armies of aliens (Heb. 11:33, 34). Memorize Ephesians 3:20 and 21.

12. *We are to pray according to God's will.* We can find that will by asking for it, by asking for wisdom (James 1:5), by seeking God's ways in the Word of God, by noting whether the Holy Spirit encourages us to go on praying a certain prayer.

And we are not to use the phrase "if it be Thy will" to kill our faith, and that of others, at the end of a prayer. At the very beginning of prayer we should ask God of His purposes and plans and His kingdom and His will. Paul prayed this way at the beginning of the letter to the Colossians: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will" (1:9).

13. *We should pray until we can praise for the answer.* True faith not only asks but also receives.



### The Enemy

*An enemy I had whose mien  
I stoutly strove in vain to know,  
For hard he dogged my steps amain  
Wherever I might go.*

*My plans he balked, my aims he foiled,  
He blocked my every onward way,  
When for some lofty goal I toiled  
He sternly said me nay.*

*"Come forth," I cried, "lay bare thy  
guise,  
Thy wretched features I would see";  
But ever to my straining eyes  
He dwelt in mystery,*

*Until one night I held him fast,  
The veil from off his face did draw,  
I gazed upon his face at last,  
And lo! myself I saw!*

—ANONYMOUS.



When the Spirit of God is praying through us according to the will of God, He permits us to reach a point in due time where we know that we have received the answer. This does not often come with one session of prayer, but it is the goal of all prayer. He that asks receives.

The Spirit of God can grant us the faith of God about a matter. An answer to prayer can be more real to us when we are on our knees than when it actually comes to pass. Faith is the substance; it stands even deeper and more real than sight. A matter truly committed to God is on its way to realization. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive ["have already received"] them, and ye shall have them" (Mark 11:24). "Commit thy way unto the Lord ["roll thy way," marg.]; trust

also in him; and he shall bring to pass" (Psa. 37:5). "And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not" (Num. 11:23). "The Lord hear thee in the day of trouble . . . send thee help from the sanctuary . . . the Lord fulfill all thy petitions" (Psa. 20:1, 2).

14. *We should pray with a desire to please and obey God.* The Lord Jesus Christ could say "And I know that thou hearest me always" (John 11:42) because He also could "I do always those things that please him" (8:29). So great is the glory of God that before we are translated before we are raptured, we can hear the testimony of Enoch, that he pleased God. "And whatsoever ye ask, we receive of him, because he keeps his commandments, and doeth those things that are pleasing in his sight" (1 John 3:22).

Note carefully that we are healed not for slavish adherence to rules and laws, but for keeping a new and amazing commandment through grace. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 John 3:23). When we abide in Him we truly obey Him and please Him. Study all of John 15 for instruction on what it means and how important it is to abide.

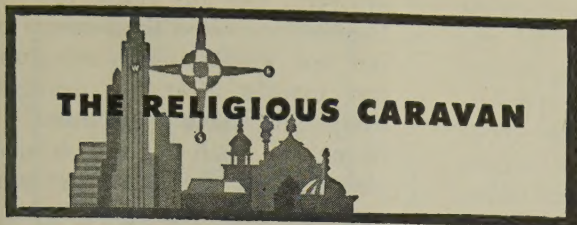
15. *We can pray with authority.* There are times when the Spirit of God, praying through us, lifts us until we share in the very prayer of the Son of God, who is seated at "the right hand of the Majesty on high." At such times we have unusual boldness and authority in our prayers. The Bible teaches that it is not only in a future day but now that we can "reign as kings with life by One, even Christ Jesus" (Rom. 5:17, Greek).

When the Spirit of God is praying through us in His fullness we do not claim such amazing promises; we receive this: "Ask me of things to come concerning my sons, and concerning the work of my hands command me" (Isa. 45:11).

But there are deeper depths. We can even gain positions of prayer in places of confidence whereby

(Continued on page 6)

THE ALLIANCE WEEKLY



DAVID R. ENLOW, Editor

## HOME

**Capitol Hill services in Washington:** Plans for a series of weekly interdenominational, interracial noon-me worship services for workers on Capitol Hill and their neighbors were announced in Washington, D. C., by The Methodist Church. The services will be held each Wednesday noon in the Simpson Memorial Chapel of the Methodist Building, located across the plaza from the United States Capitol.

**Southern Baptists to conduct revival in Canada:** Fifteen ministers of the Southern Baptist Convention in the United States will conduct a two-week revival in southern Saskatchewan early next year, it was learned at Toronto. The revival will be held in cooperation with the Baptist Union of Western Canada. The union is one of the three constituent groups in the Baptist Federation of Canada.

**Washington Cathedral open twenty-four hours a day:** Washington (Episcopal) Cathedral is now open twenty-four hours a day seven days a week, Dean Francis B. Sayre, Jr., announced. Prior to 1951 the cathedral was closed daily at 5 P.M. Dean Sayre's first act after his installation was to provide an extra guard so the building could remain open until 11 P.M. Now an additional guard is on duty from 11 P.M. to 7 A.M.

**Distribute 100,000 Bibles in Florida hotels:** Gideons International dedicated 100,000 Bibles at a service in Miami, Fla., before placing them in more than 500 South Florida hotels and motels. It was the largest number of Bibles ever given away by the organization in a single area at one time. The volumes were distributed in connection with a meeting of the Gideons' cabinet.

## ABROAD

**New Zealand Presbyterians push merger plans:** The General Assembly of the Presbyterian Church of New Zealand authorized its committee on church union to begin work on the doctrinal section of merger proposals involving three other Protestant bodies. It acted after the Presbyterian, Methodist and Congregational churches and the Associated Churches of Christ had individually approved the merger plan in principle. The voting took place last June.

## MISSIONS

**Says Israel won't restrict missionaries:** Israel will not restrict the admittance or work of Christian missionaries in that country, one of its officials said at Washington, D. C. Dr. Chaim Vardi, counselor on Christian affairs in the Ministry of Religious Affairs, said there are about 400 Christian missionaries in Israel, of whom some 200 are engaged in evangelism and the rest in medical and social work.

## PEOPLE

**Sees struggle between "cross and crescent":** A struggle between "the cross and the crescent" is shaping up in Africa, a Southern Baptist missionary said in Baton Rouge, La. Rev. John McGee, a missionary to Nigeria, said that Islam and other religions of the East are experiencing a resurgence under the guise of nationalism. He addressed the annual meeting of the Louisiana Baptist Brotherhood.

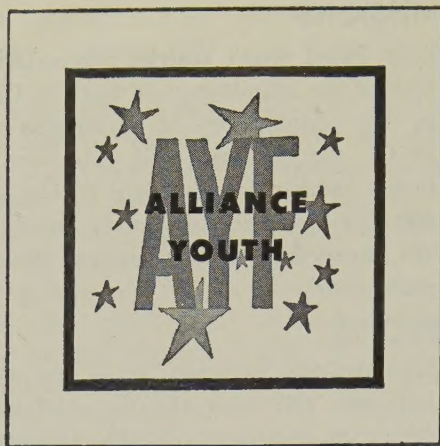
**AABIBC elects Dr. Haggard:** The eleventh annual meeting of the Accrediting Association of Bible Institutes and Bible Colleges meeting at Moody Bible Institute, Chicago, Ill., October 23-25, elected Dr. Cornelius Haggard, president of Azusa Bible College, Azusa, Calif., as president for a two-year term.

**Christian nurses leader on overseas tour:** Tressie V. Meyers, R.N., secretary of the Nurses Christian Fellowship, left Chicago for a six-month trip abroad. She will visit Christian nurses in Hawaii, Japan, Hong Kong, the Philippines, India, Pakistan, Israel and European countries. In several Far Eastern countries Miss Meyers will assist newly formed units of Christian nurses. In other countries she will confer with nurses interested in organizing such groups.

**Medical missionary goes to Africa at seventy:** Dr. Alma Locke Cooke, seventy, a Congregational Christian medical missionary in China for thirty years, left Boston for Africa to serve hospitals on that continent. Shunning retirement, Dr. Cooke accepted the invitations of two of her former hospital colleagues who transferred to Africa after the revolution in China. She will work first at the Sara Hurd Scott Memorial Hospital in Dondi, Portuguese West Africa. Later she will go to the Willis F. Pierce Memorial Hospital at Mt. Silinda, Southern Rhodesia.

## PEOPLE SAY

**Dr. Harold J. Ockenga,** pastor of historic Park Street Church in Boston, said Americans must discipline themselves by "returning to the righteousness of the law, to faith in Christ, and to ethical living which may well release the guidance and help so necessary to the West in the days ahead. Our return to these principles is the safest guarantee of our survival and leadership in the world. Christians have the great encouragement of knowing that God still rules in the affairs of men and nations."



WELDON B. BLACKFORD, Editor

## Youth and Evangelism

*Adapted from an article*

By DR. PETER P. PERSON

*Executive Secretary of Covenant Church Youth Work*

If evangelism is to become more than an idle word in our religious vocabulary, it must have a *field*, a *foundation*, a *force* and a *fellowship*.

**The field:** Conversions can, though they rarely do, take place in homes for the aged. The fields "white for harvest" are not the hoary heads slowly turning towards the setting sun, but rather the light heads and happy hearts of youth basking in the warmth of the rising sun.

Several studies have been made to ascertain the age at which most conversions take place. The statistics vary somewhat, but they all indicate that adolescence is the season for evangelistic reaping. A further breaking down of the statistics points decidedly in the direction of *middle adolescence*, ages 15-17, as the peak of conversions. Recent studies indicate a trend toward an earlier age. It is possible that with a proper program of evangelism the optimum age for salvation may be in early adolescence, ages 12-14.

**The foundation:** If evangelism is to be more than a house built upon the sands of passing emotions, it must rest upon the rock foundation of God's Holy Word. On the day of Pentecost when Peter preached and three thousand were converted, he was speaking to an audience well versed in the Scriptures. When Peter quoted from the psalms and the prophets, the passages were familiar

to his hearers. Christ was presented against an Old Testament background.

**The force:** Every movement is related to some force. In evangelism the prime mover is the Holy Spirit. Being a spirit, the third person of the Trinity has need of human beings through whom He may work.

Some years ago a movement of evangelism was initiated in England. It was called the "Catch My Pal" movement. Its originator, a Mr. Patterson, came to be known as "Catch-My-Pal Patterson." The central idea in the plan was that each person affiliated with the movement was to win his "pal" for Christ.

If each Christian young person would bring one unsaved friend to church each Sunday evening, the problem of our dwindling Sunday evening services would soon be solved. If each Christian young person would lead another young person to Christ, the revival we have long prayed and hoped for would already be on the way. Modern Andrews should find their brother Peter and bring him to Christ. The greatest human force for good and for God is our Christ-controlled youth.

**The fellowship:** At the close of a series of union gospel meetings one of the coöperating pastors was asked about the spiritual results of the services. "Ask me six months from

now and I can give a more accurate answer," was his frank reply. Altogether too often there seems to be but few visible results remaining a few months after the evangelistic campaigns have concluded. The blame for such failures is usually placed upon the evangelist who is no longer present to speak in his own defense, or upon modern youth who "are spiritually superficial," or upon the services as such, since "revival meetings belong to the past."

In many instances it is the local church that should be charged with spiritual infanticide. The church is satisfied with an emotional stirring of its youth and neglects to provide a spiritual youth fellowship where those babes in Christ may be nurtured. Becoming a Christian is more than isolation from the world; it is dedication to the cause of Christ.

Conversion may be an instantaneous act but evangelism is a continuous process which begins with religious instruction, leads to personal commitment to Christ, and continues as Christian fellowship.

Youth evangelism as thus presented is a movement for youth and by youth. The pastor, however, whether he be old or young, should supervise and direct this important work of the church lest youth, with a maximum of zeal and a minimum of knowledge and experience, cause the movement to drift into channels that are neither doctrinally sound nor spiritually wholesome.

Older Christians should lend the moral support through prayer, words of commendation and tactful counsel. The evangelism of youth should be the serious concern of the entire church. Not only is the church tomorrow dependent upon the winning of today's youth for Christ but the church of today has need of the enthusiasm and activity of Christian youth.

### AYF Guide

*Bible reading plan for school days*

DECEMBER 23-27

Monday ..... Genesis 14  
Tuesday ..... Psalms 13 and 14  
Wednesday ..... Luke 3:1-23  
Thursday ..... Psalm 60  
Friday ..... Acts 8:1-17



## Conference Attended by 2,000

By REV. J. H. REVELLE, *Viet Nam*

The twenty-fifth annual conference of The Evangelical Church of Viet Nam met in Vinh Long from November 3 to 7. Several days before the conference opened preachers and believers began to arrive. The preachers came early to decorate the church and to make last-minute arrangements necessary to entertain delegates. As was expected, this conference was the largest since the war years. On the opening day there were over 2,000 people present. Many of them had to return home after the afternoon service because it was impossible to provide sleeping accommodations for all of them.

The first three days of the conference were given to the preaching of God's Word. Mr. Lorne Sanny, president of The Navigators, and Dr. Dick Hillis, of Orient Crusades, were the speakers. The emphasis of the messages was on the individual Christian's responsibility for spreading the message of the gospel. Over and over again the preachers were exhorted not to work alone but to train the Christians through practical work to be their helpers. We are confident that these meetings will result in many more witnessing bands throughout the churches.

The business sessions were ably conducted by Rev. Le-van-Thai, president of The Evangelical Church of Viet Nam. One marked difference between their business sessions and those of General Council in the homeland is that all business is transacted from the conference floor. There are no committee meetings. There were several important items of business transacted, especially in relation to changes in the church constitution. Each delegate felt free to give expression to his opinion, and yet through all the meetings the joy of the Lord and the unity of the Spirit prevailed.

Almost every youth group in the churches of Central and South Viet

Nam sent representatives to the first general conference of Christian young people held in Vinh Long prior to the church conference. In the morning they heard messages given by the president of the organization and two missionaries. One of the speakers appealed to them to consecrate their lives to Christ and about 200 young people of the 1,000 present went forward. Many of them were in tears.

In the afternoon session the conference elected a new president. An evangelistic service was held in the evening, and many of the young people remained for the regular conference.

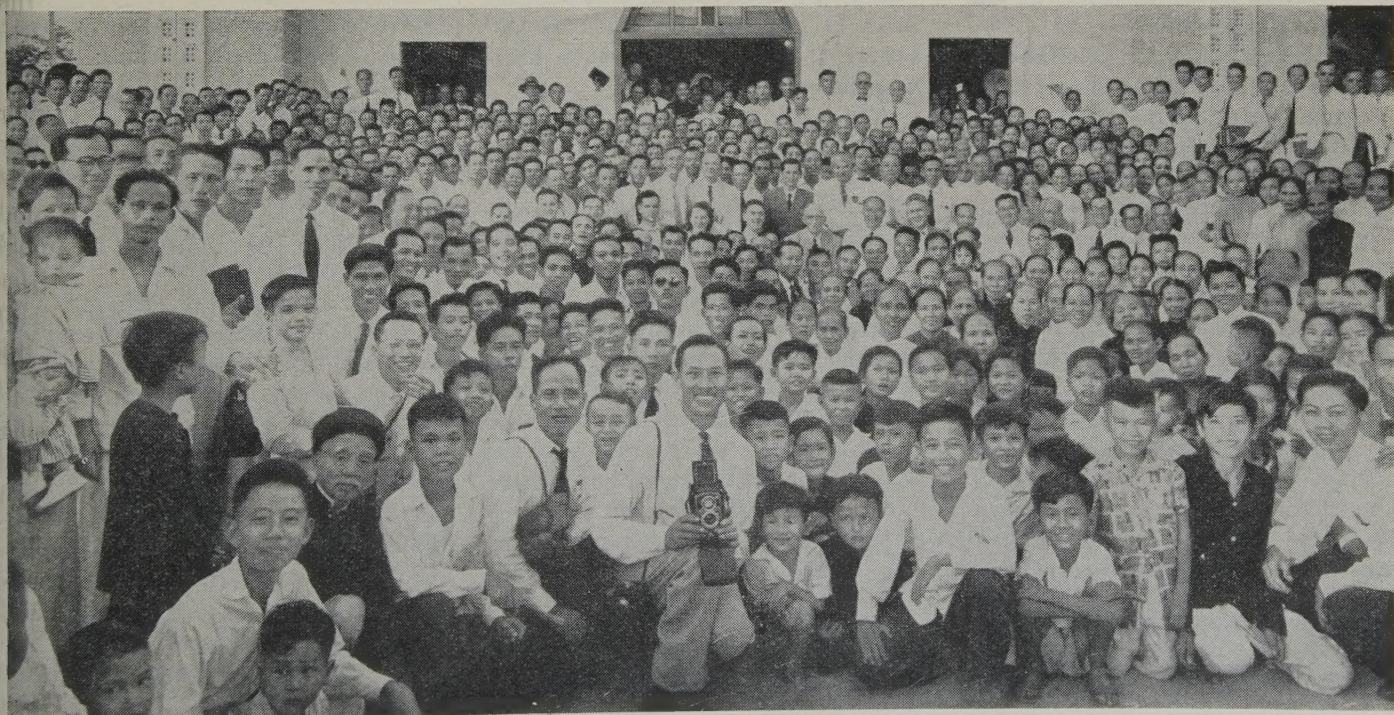
## New Arrivals in Bahia

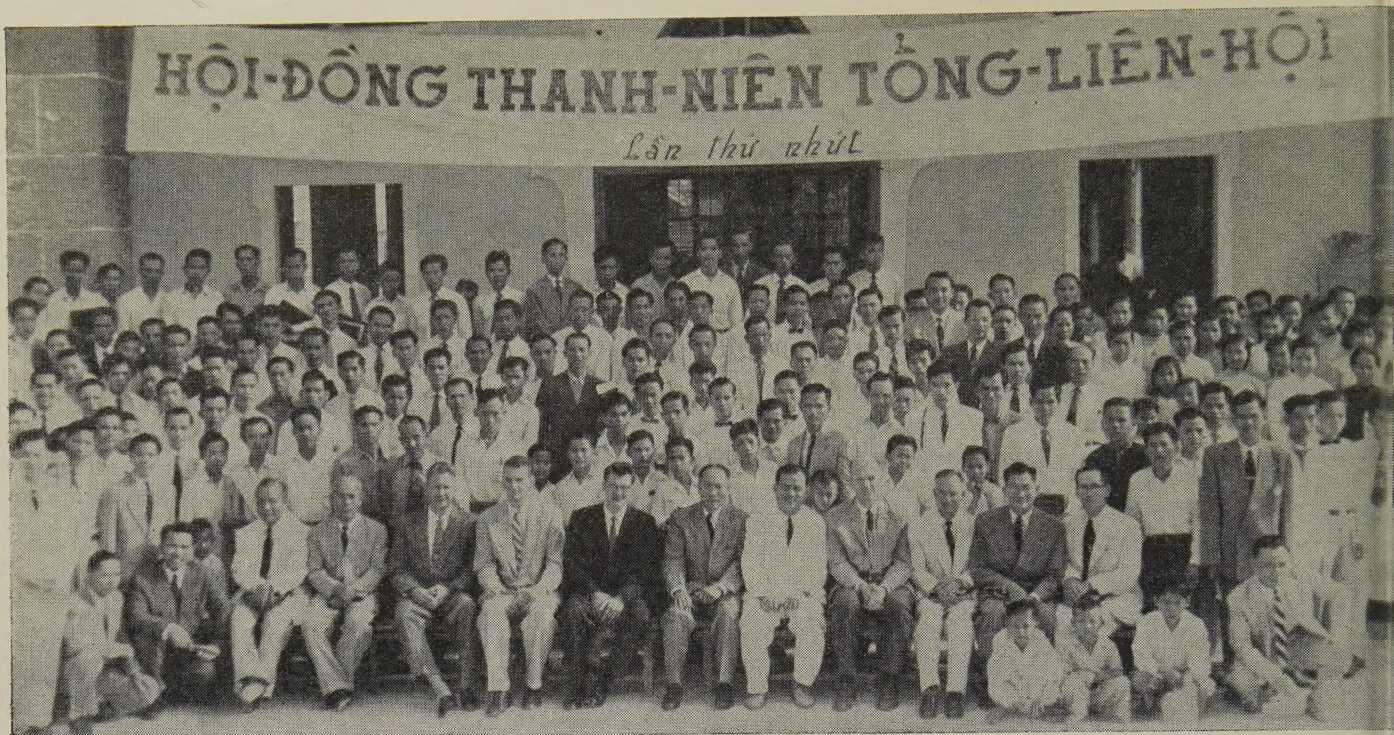
By REV. PAUL ALFORD, *Ecuador*

Bahía has been without a resident missionary for several years. When we arrived there many questions arose in our minds. Where would we begin? What was our position in regard to the local church?

At first we felt like pioneers in an entirely new territory. However, soon we began to recognize the fruit borne as a result of labors done in earlier years by others. How we thank the Lord for them. In every part of the city we have found people who are sympathetic to the gospel. Some of these sympathizers

*The general conference of The Evangelical Church of Viet Nam held at Vinh Long in November*





*Christian young people in Viet Nam meet in conference in Vinh Long*

even profess to be Christians, but they do not attend the services, at least not regularly.

In general there is a friendly attitude toward missionaries of the gospel. People will sometimes say, "Yes, I know it is the right way, but it is too hard for me." Often we wonder about the conditions when Rev. Homer G. Crisman first came to this little town in 1906. One of the believers here told me this story which gives an idea of the situation at that time.

In 1906, as a boy six years of age, he was curious to see the Protestant missionary because he had been told that the missionary was a devil and had a tail and horns. One day he heard singing and knew it came from an open-air meeting. When he got close enough to see exactly what the preacher looked like, he saw no tail or horns. The missionary was so friendly to him that for several days he continued to attend the meetings. When the servant of the Lord left, the boy had no further contact with Evangelicals until 1929. One day as he was passing a house he heard singing which reminded him of those earlier meetings. Entering the house he found five people who talked and sang just like the missionary had done. He began to attend the meetings, and later took

his wife. One night both of them found the Lord as Saviour.

Through the faithful ministries of Rev. Paul Young, Rev. Roy Forward and Rev. Roy Burnette, the barriers of superstition have been broken down. Other missionaries have visited Bahía, but these are the ones who lived here. One night soon after our arrival we met the manager of one of the banana companies who told us that as a boy he attended the Evangelical church and that he knew it had the truth because he saw its fruit in the lives of the missionaries.

Although we find much of the former opposition broken down, we realize the words of the Lord to Joshua still apply: "There remaineth yet very much land to be possessed." First, those who are sympathetic to the gospel must have a real experience with God. Second, there is need for a national worker in this area. The territory for work includes much more than just the town of Bahía. Surrounding us are many towns and villages where there are believers, but they do not have services because there is no leader. We hope to visit these people and encourage them to pray that the Lord will raise up leaders in each area, that there will be a constant witness.

North of us there are three towns without any testimony for the Lord and we hope to visit them regularly. Recently a man from one of these towns accepted the Lord as His Saviour, which gives us a contact there. Pray with us that the Holy Spirit of God will move in this province, reviving the believers and saving the lost.

### Church Building in Japan

By RAYMOND STUMPF

Three years ago our churches were much discouraged in their church building programs. The task seemed hopelessly beyond their ability. Today six congregations are in the process of building and giving faithfully to complete their payments. Two others are building up their financial resources.

What wrought the change? The missionaries pledged as God enabled to match the money the national church raised. That the missionaries were willing to stand with them in prayer and sacrifice inspired the national churches. We are happy to say that the churches are raising their money faster than we are able to keep up. Gifts from America have helped some of these churches. Pray that the funds will continue to come in so that the other churches may be completed.

## THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

### The Teacher Goes Forth

Every Sunday approximately 2,740,000 Sunday school teachers travel from their homes to the churches to assume a responsibility that has as its ultimate aim the making of better lives, better Christians and a better nation.

The inside story reveals that of this valiant force four out of five are women. She carries under her arm a Bible and a lesson quarterly. She may also have a packet containing some form of visual aids. If she is an exceptionally conscientious teacher she will have a lesson plan or outline.

She has had little or no training. Her motive is a sincere desire to serve the Lord in the performance of some "Christian work" and she responded to the opportunity to teach.

The average teacher spends a half hour to an hour on the lesson, usually on Saturday night or Sunday morning. She relies heavily on the quarterly, even referring to it for the Bible texts. She does very little background reading or research in connection with the lesson. She rarely finds time to avail herself of Bible commentaries, topical references or dictionaries.

She arrives at Sunday school in the nick of time or a little late and the routine begins: opening exercises which include singing, prayer, birthday offering, one more song and dismissal to class. From her quarterly the teacher zealously presents the Bible story and memory verse to an inattentive class.

And God uses the Sunday school and the Sunday school teacher! Without a sharper instrument He

uses the sharpest one He has. There is no other ministry which can do the work of the Sunday school. Agencies such as release time classes, home Bible clubs and vacation Bible schools supplement and strengthen the work of the Sunday school but do not replace it.

#### FORWARD STRIDES

What can be done to help the Sunday school and the Sunday school teacher? Much can be done and is being done. Not only in our Alliance churches but throughout the churches of the land there is a growing awareness of the need of Christian education with a plan and a purpose.

One of the most important tools being sharpened to make the Sunday school more effective is the lesson quarterly. There is now available carefully planned, Bible-centered graded lessons for all departments. To supplement the lessons, excellent visual aids have been provided.

Most teachers prepare their lessons on a Sunday-by-Sunday basis, with the hope of getting some thought across in that one session. They seldom consider the over-all objective of the lessons for a given period as a guide to their preparation. Present-day materials circumvent this tendency by correlating and integrating the lessons, not only from week to week but from department to department.

Perhaps one of the most outstanding achievements is the introduction into the local church calendar of the leadership training program. Provided for the teacher and potential teacher is a basic curriculum lead-

ing to better Bible knowledge, methods and goals. The teacher learns how to motivate her pupil, how to understand him, what to expect of him, how to study her Bible and how to present it so it will meet the need of the pupil. The teacher thus challenged, inspired and motivated goes forth with a new zeal and confidence because she is properly equipped for the job.

Today's young people are hard to reach. Why? Partly because they live in a fast-moving, diversified age that captivates them with its TV and confuses them with its H-bombs and its sputniks. Traveling to the moon used to be just a fairy tale; now it is near reality. The teacher needs as never before the most modern and effective methods to win the attention and interest of the pupil in order that hearts may be won to the old-fashioned message.

Techniques in administration are improving in many ways; equipment is functional; buildings are designed for the school; record systems tell a living story; organizational structure places responsibility for specific jobs to be done.

#### TRENDS

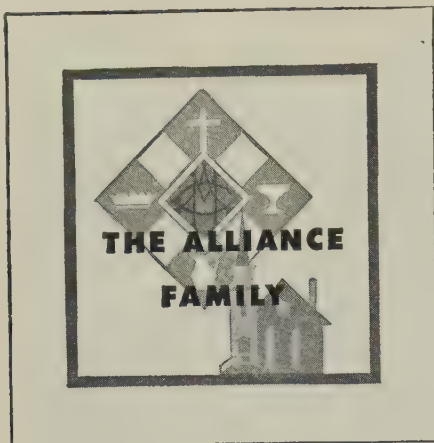
No longer is the teaching confined entirely to the teacher's thirty minutes. New methods allow for a correlated teaching hour. Presession, worship periods, departmental instruction, all combine to strengthen and supplement the work of each teacher.

A most encouraging feature in Sunday school development is the increase in the number of men who teach. More and more schools have men in leadership in each department.

If these trends continue, it is possible to see the Sunday school as one of the great instruments in the hand of God for two purposes: 1) building the church of Christ, and 2) stemming the tide of evil until the gospel is preached to every creature.



*February is Training Month. Is there a time on your church calendar reserved for a leadership training class? For information on the training program write to the National Sunday School Office, 260 West 44th St., New York 36, N. Y.*



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

*Miss Norma Pater, R.N., and Rev. and Mrs. George P. Heckendorf and children,*



*Norma Pater, R.N.  
Thailand*

Darrel, Donald, Delight and Darlene, sailed from San Francisco December 1, returning to Thailand for their second term of service.

Miss Pater will be stationed at Khon Kaen, where she will take over the medical work.

The Heckendorfs will be at Kalasin.

*Mr. and Mrs. G. Jean Schultz* sailed from Amsterdam, Holland, on November 30 for their first term of missionary service in New Guinea. They are members of the Alliance fellowship in Holland. They will go to Enarotali, Wissel Lakes, for language study.

*Mr. and Mrs. Carl G. Roseveare* and son, Steven, left Seattle by plane for Viet Nam on November 30. They are appointed to the Tribes of Viet Nam Mission and will teach in the school for missionaries' children at Dalat. Both Mr. and Mrs. Roseveare are graduates of Simpson Bible College, and Mr. Roseveare received the B. A. degree from Seattle Pacific College. They are members of The Christian and Missionary Alliance in Tucson, Ariz.

### The New Generation

To *Rev. and Mrs. P. A. Hedger*, Wapiti, Alta., Canada, a daughter, Beverly Ann, on October 23.

To *Mr. and Mrs. Leslie Horn*, Lompoc, Calif., a daughter, Peggy Ellen, on October 31.

To *Rev. and Mrs. Joseph Comeau*, Deer, Ark., a daughter, Ruth Christine, on November 5.

### Campaign Held in Olean, N. Y.

Rev. Charles Kegerize, pastor of the Grace Alliance Church, Olean, N. Y., reports God's blessing on a series of

meetings conducted by Rev. Joe Day, evangelist, and Mrs. Day, children's worker. Mr. Day, preaching under the anointing of the Spirit of God, gave clear gospel messages. A number of decisions were reported, with believers and unbelievers moving forward to meet God.

Mrs. Day conducted a children's crusade each afternoon. Attendance was very good, and several boys and girls accepted Jesus Christ as their Saviour.

### Touch of Revival at Erie Tabernacle

The Northwest Gospel Tabernacle, Erie, Pa., experienced a touch of revival during recent special meetings held by Rev. and Mrs. Dale Linebaugh, writes the pastor, Rev. George Hobbs. Several persons confessed Christ as Saviour and many of the believers were moved to a higher plane of spiritual living in the Lord.

### Campaigns for Children and Adults

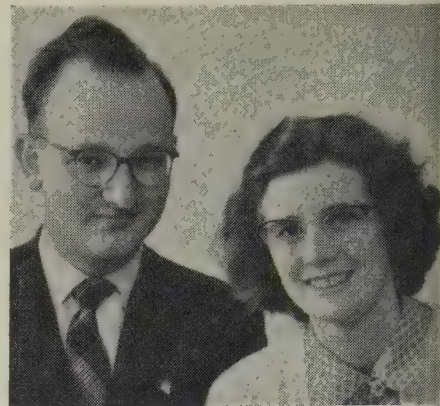
A two-week campaign was recently held in the Alliance Tabernacle, Guelph, Ont., Canada. One week there was special emphasis on reaching children, with Mr. and Mrs. Robert Portway as the workers. A total of 163 children were registered, with nearly 30 of them accepting Jesus Christ. The closing program on Sunday night drew many unsaved parents to whom the claims of the gospel were presented by scene-of-felt and object lessons.

During the second week Rev. Sackville Palmer, of Belleville, Ont., brought straightforward gospel messages to adults. The male chorus from Delta Tabernacle, Hamilton, added to the musical program of the week by participating on the closing night. Mr. Henry Hiebert is pastor at Guelph.

### Year of Advance in Salem, Ore.

The year 1957 proved to be a year of advance in the Christian and Missionary Alliance Church at Salem, Ore.

The new church building was dedicated on June 3, the climax of a seven-month building program. A fall Sunday school enrollment campaign brought the attendance to the highest point in the history of the work. The pastor, Rev. R. K. Batchelor, reports increased interest and growth in all departments.

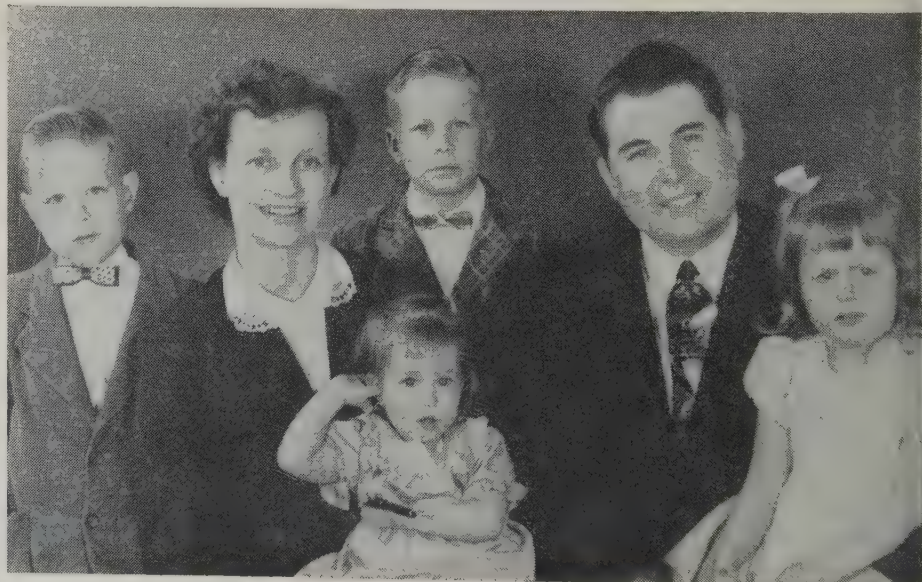


*Mr. and Mrs. G. J. Schultz  
New Guinea*



*Mr. and Mrs. Carl G. Roseveare and son  
Tribes of Viet Nam*

*Rev. and Mrs. G. P. Heckendorf and family, Thailand*



## Sunday

READING—John 14:16-26.

TEXT—"I will love him, and will manifest myself to him" (verse 21).

This word "manifest" in the original involves the figure of the brightest sunlight, and it literally means the outshining of the sun. It expresses the glory of Christ's inward revelation of Himself to the trusting and obedient heart. Brighter than the noonday sun, more real than the effulgence of the orb of day, is the light with which Christ makes Himself known, oftentimes, in the inner sanctuary of the consecrated soul. It was foreshadowed in the Shekinah glory that lit up in ancient times the Holy of Holies and hovered above the mercy seat. Speaking of it the apostle says: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

## Monday

READING—Mark 12:28-40.

TEXT—"Love thy neighbour as thyself" (verse 31).

Is it ever right to love ourselves? Evidently there is a right kind of self-love, for Jesus says that we are to love our neighbor in the same way that we love ourselves. We can be sure, however, that Jesus did not mean by this the selfish, egotistical sort of self-love which we dislike in others, but which so often crops up in our own attitudes! What does it mean, then, to love ourselves? The Greek word which Jesus used means to be concerned about the highest welfare of another. In this case it would mean to be concerned about our own highest welfare—the full use of all the powers which God has given us. This kind of self-concern is justified. It means a continual rekindling of the gift of God within us in order that we may fulfill our holy calling.—SELECTED.

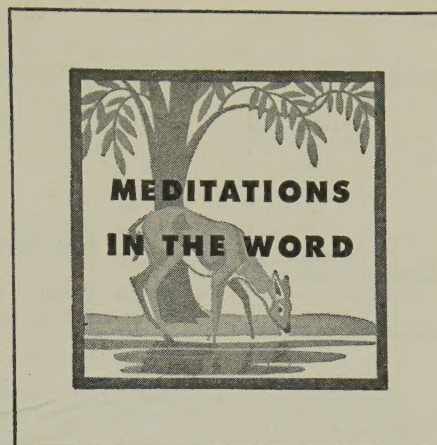
Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

## Tuesday

READING—I Corinthians 10:1-13.

TEXT—"There hath no temptation taken you but such as is common to man" (verse 13).

Your temptations hover about you in wary ambush. They are not in great emergencies, heralded by horrid threatenings, but in the little things of your daily life, and are hidden under unsuspected appearances. They lurk in the luxuries on which you repose, in the pillow of comfort on which you lay your thoughtless head, . . . in the common labor where the world gambles for your soul, in the merchandise where you are offered gain for falsehood, in the social fellowship where



Compiled by EDITH M. BEYERLE

criminality corrupts under the name of cordiality, in the flatteries of your beauty or your talents or your disposition which borrow the silver tones of friendship and sound so like them that you listen, in the familiar pleasures that make the feet of the hours so swift and the earth so satisfying that you feel no need of heaven. They are disguised; they take circuitous paths.—F. D. HUNTINGTON.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

## Wednesday

READING—Song of Solomon 5:9-16.

TEXT—"Chiefest among ten thousand . . . yea, he is altogether lovely" (verses 10, 16).

Jesus, fairest of ten thousand,  
Once for guilty sinners slain,  
Bore my sin and shame on Cal'ry  
Now within my heart to reign.  
Once my poor heart did not own Him,  
Knew it not for me He died;  
Now I gladly bow before Him,  
Love Him as my Lord and Guide.

Jesus, altogether lovely,  
Fair, sweet Bridegroom of the heart,  
Loved me, bought me, chose me, won me,  
Made of me Himself a part.

Now my soul adores in wonder,  
Jesus, Prophet, Priest and King;  
Soon He'll come to take His loved ones  
Where for aye His praise they'll sing.  
—PAMEIL.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

## Thursday

READING—I John 3:11-24.

TEXT—"Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (verse 22).

A sinner in rebellion against God, and conscious of condemnation, must repent before he can believe. He must submit perfectly, up to the light he has, humble himself under the mighty hand of God, confess his sins, un-

conditionally forsake them; and not till then will the Holy Spirit help him to believe for pardon. What is true of faith for pardon is true of faith for any promised good conditioned on faith. Perfect obedience to God is the condition of faith for pardon or purity or power. . . . To the fully surrendered soul it is as easy to believe as to breathe: nay, obeying is believing—the last act of a soul surrendering to God is believing.—GEORGE MÜLLER.

Pray for South America; Southwestern, Pacific Northwest Districts.

## Friday

READING—2 Timothy 3:10-17.

TEXT—"All scripture . . . is profitable . . . for instruction in righteousness" (verse 16).

The Bible contains a complete rule for the whole life of man. It tells a man how he should conduct himself with reference to God, to the Lord Jesus, to the Holy Spirit, to the Word which God has given and to the church which He has established. It directs him how he should treat his wife and care for his children; how much he should pay his hired man and when he should pay him. It teaches the hired man how he should conduct himself with reference to his employer. It tells men how to lend money and how to collect debts as well as how to worship. It teaches a man what kind of a citizen he should be, how he ought to vote if he is in a self-governing country. . . . We are apt to narrow down the teachings of the Bible and the business of the church and to suppose that they have to do chiefly with the work of the Sabbath.—CHARLES A. BLANCHARD.

Pray for China, Hong Kong; Northwestern, New England Districts.

## Saturday

READING—2 Peter 1:1-14.

TEXT—"An entrance shall be ministered unto you abundantly into the everlasting kingdom" (verse 11).

We have come so much to regard humility a cardinal virtue of Christianity that we may have forgotten that the Christian should be ambitious. I think he should be the most ambitious person on the earth. To whom is the promise of eternal life spoken but to those who in patient endurance, in well-doing, seek for glory, honor and immortality, than which there cannot be a much higher ambition? Humility is sometimes only pride turned wrong side out, just as you turn a garment and dye it and refit it. A person says, "If I can get into heaven at last I am willing to occupy a back seat." But Scripture very certainly indicates that you are to seek "an abundant entrance." The back seats are all spoken for, and God wants us to get as near the throne as possible.—A. J. GORDON.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

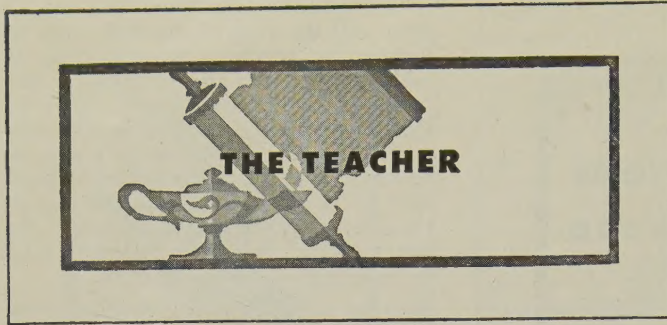
## SUNDAY SCHOOL LESSON—DECEMBER 29, 1957

## Brothers Through Christ

Philemon 1-16

DEVOTIONAL READING—Ephesians 2:11-22

GOLDEN TEXT—"And above all these things put on charity, which is the bond of perfectness."—COLOSSIANS 3:14.



## BACKGROUND AND LESSON ORIENTATION

Economically the Roman Empire was built on the foundation of slavery. Vast numbers of people, slave-born, captives, subjugated nations, were carried to Rome as a form of traffic in the souls of men which reduced them to mere chattel. There were millions of such unfortunates. By the law of averages it was inevitable that Christianity should reach them. Since in Christ there were no social barriers, their spiritual status made them different from what they were in society. In spirit Christianity was against slavery; however, the Spirit did not lead the inspired writers to seek to upset the status of slaves and masters. The teachings of Christ would ultimately doom slavery, but only as transformed men saw their obligation to their brothers.

## CONTEXTUAL CONSIDERATIONS

Onesimus, a slave of Philemon, of Colosse, had run away to Rome. Perhaps he was encouraged to seek Paul because of some former association with him. Onesimus was won by Paul to Jesus Christ. He was now a member of the same Body as his master; both men had an obligation. It was the duty of the runaway to return to his master. It was the spiritual duty of the greathearted master Philemon to do what ought to be done to restore his regenerated slave to personal fellowship. Such an act of generosity would set a precedent for the church to follow. Paul dealt with skill in this delicate matter. There was more than slave and master involved. The event reached into the very heart of the church and its world-wide witness.

## SIMPLIFIED OUTLINE

1. A *Gracious Salutation*—Philemon 1-7.
2. A *Daring Request*—Philemon 8-13.
3. An *Important Decision*—Philemon 14-16.

## KEY WORD ANALYSIS

- (1) "Effectual"—*energes* (v. 6), implying power in action. There is no such thing as inactive faith. If we are not energized to perform faithful acts we do not have faith. Paul wanted the faith (v. 5) of Philemon to express itself actively and effectively in his dealing with Onesimus.
- (2) "Acknowledging"—*epiginosko* (v.

6). This word combines "knowledge" and the preposition *epi*, denoting intensity of knowledge—knowing a thing thoroughly and recognizing it to be what it is. Paul called upon Philemon to test the full inheritance he had in Christ. In this way he would be able to perform what needed to be done and it would set a pattern for the entire church.

## COMMENTARY ON THE PRINTED TEXT

1. A *Gracious Salutation* (Philem. 1-7). Philemon was one of the founders of the church at Colosse. Although Paul had not yet been there he knew of the work from Epaphras, his fellow worker. Philemon, his wife Apphia and his son Archippus all seemed to be the guiding lights of the church which met in the home. Because of this it was especially important that Philemon act in this case with Christian grace. He was probably a well-to-do man and had shown evidences of a genuine conversion. He seemed to be a leader, one who inspired confidence in Christ.

But Paul wanted these graces to be more than hearsay. An occasion had arisen that would test the spiritual fiber of the man. His runaway slave inadvertently brought to him the acid test of his exuberant testimony. He was called upon to prove the knowledge of the inheritance he had in Jesus Christ. He had been like a cool shower upon the thirsty earth to his Christian companions—now Onesimus was a Christian.

2. A *Daring Request* (Philem. 8-13).

Although Paul could have brought this matter before Philemon on the ground of his apostolic authority, he knew that too much was at stake to risk anything but a voluntary act. It was not the convenient thing but rather (as the Greek word suggests) the fitting thing which should be done. Paul therefore used the gentle prod of love rather than the ring of authority in his request. He did not hesitate, however, to use his age as an influencing factor. He dared call Onesimus his son, which was the most delicate touch of all.

This slave, whose very name suggested that he had once been profitable to his master, had been unprofitable by his flight to Rome. Paul sent him back to his master capable of again being a profitable person. He was sent back as a Christian to serve faithfully. Philemon could have required his very life as a runaway, but Paul wanted him to manifest Christian grace toward his former servant on the basis of their new relationship.

3. An *Important Decision* (Philem. 14-16).

Since Paul had no way of knowing how Philemon might be disposed toward his slave, he had no right to act without his will. But however he might decide to act it was necessary that he act volitionally and not with coercion.

There were some new factors to note: Onesimus was more than a slave; he was a brother—a beloved brother. Was this new mystic brotherhood in Christ going to prove itself to be sound or theoretical? Philemon could not be pressured into such a decision. It would actually have to be the outgrowth of true Christian virtue or the whole issue would miscarry. Philemon's victory in this matter was a victory for the church at Colosse, and in fact a victory for the church as a whole. Paul knew that the failure to act in love in this case would be a failure from which his beloved church would suffer. We see Paul here at his best—writing with lives and souls at stake. We do not know what happened when Philemon received the letter.

## HELPFUL HINTS FOR LESSON PREPARATION

To condition oneself properly to this lesson it would be profitable to read some good source on slavery. Without such preparation there is no basis for understanding some of

the implications of the lesson. This epistle is the great heart of Paul against a national institution. The effect it has had in defeating the awful curse of human slavery certainly should never be underestimated.

## Master Secrets of Prayer

(Continued from page 6)

ave special liberty and assurance when praying for certain people and certain objects. Past mercies encourage us to enlarge our future pleas. Fresh glimpses of His glory expand our petitions.

Our Lord was extremely pleased at the persistence of the Syrophenian woman and He granted her an open door of prayer which is so wonderful that our minds can barely grasp its meaning. For what He actually said to her, literally translated, is this: "O woman, great is thy faith: let it *continue being* unto thee even as thou wilt" (Matt. 15:28). He handed her the golden keys to every future prayer.

God has a word for those who are not satisfied with their prayer accomplishments: "Call unto me, and I will answer thee, and shew thee great and hidden [Heb.] things, which thou knowest not" (Jer. 33:3). When God is working in unhindered power, we rise from our knees to speak the word of authority. Stephen went out "full of faith and power." And they were not able to resist the wisdom and the spirit by which he spake" (Acts 6:10). We do not have to tunnel through the mountains which forever confront us, but we can speak to them the word of resistless force, "Be thou removed, and be thou cast into the sea" (Mark 11:23).

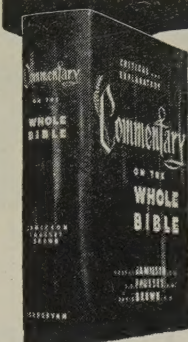
16. We are to pray more for the building up of the saints than for the conversion of sinners. Paul knew that when the saints were edified they would go forth and win many to Christ. Almost all of his prayers are cries that we may know God's will and the riches of our present inheritance.

Let us pray but little for money and support and passage and equipment for our missionaries, but let us pray very much that God will open their eyes to know "what is the exceeding greatness of his power to us-ward who believe" (Eph. 1:19). ♦ ♦ ♦

Those who are wholly God's are always happy. They know by experience that the yoke of the Lord is "easy and light," that we find in Him "rest for the souls," and that He comforts those who are weary and overburdened.—FÉNELON.

Great tranquillity of heart hath he that careth neither for the praises, nor the fault-finding of men. He will easily be content and pacified, whose conscience is pure. Thou art not the more holy, if thou art praised; nor the more worthless, if thou art found fault with. What thou art, that thou art; neither by words canst thou be made greater than what thou art in the sight of God.—THOMAS À KEMPIS.

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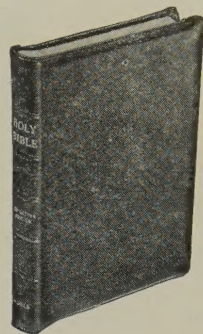
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*A country congregation near Korat, Thailand*

W. D. CARLSEN

## Church's Growth Alarms Priests in Thailand

**Z**EALOUS witnessing on the part of Christians in Hua Dong Keng, Korat Province, has resulted in many people turning to the Lord. Twenty-five converts were baptized recently at one time. Immediately following this the group completed its formal organization as a church.

In a village several miles away twenty people have believed in Christ as a result of regular Sunday services which the Christians in Hua Dong Keng began some time ago. The village priest has protested to the headman that he is not getting enough to eat since so many people have left Buddhism to become Christians. This advance is plainly not a result of man's efforts but is rather a moving of the Holy Spirit. Believing prayer is prevailing in this part of the field.

In another county of Korat a group of Christians in the village of Nong Bua Lai are facing a crisis. Their chapel is near a Buddhist temple. The head priest is exerting all his influence to persuade the authorities to have the chapel moved. The local official has believed false reports which have been circulated and has requested an official order demanding that the Christians remove their chapel.

What is intended as a blow is tribute. It is an admission that the Christians are becoming too strong to tolerate. Yet if required to transfer their building the Christians will be under grave hardship. Most have leprosy and are very poor.

Blessed above many other churches with strong leaders, Huay Ra Hat is considered the strongest church in Korat Province. Its progress is not spectacular, but its members maintain a steady witness to Christ which is as a light in the darkness. Recently they enlarged their building and paid the cost out of their meager earnings.

Still greater things than these can be accomplished through prayer.

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